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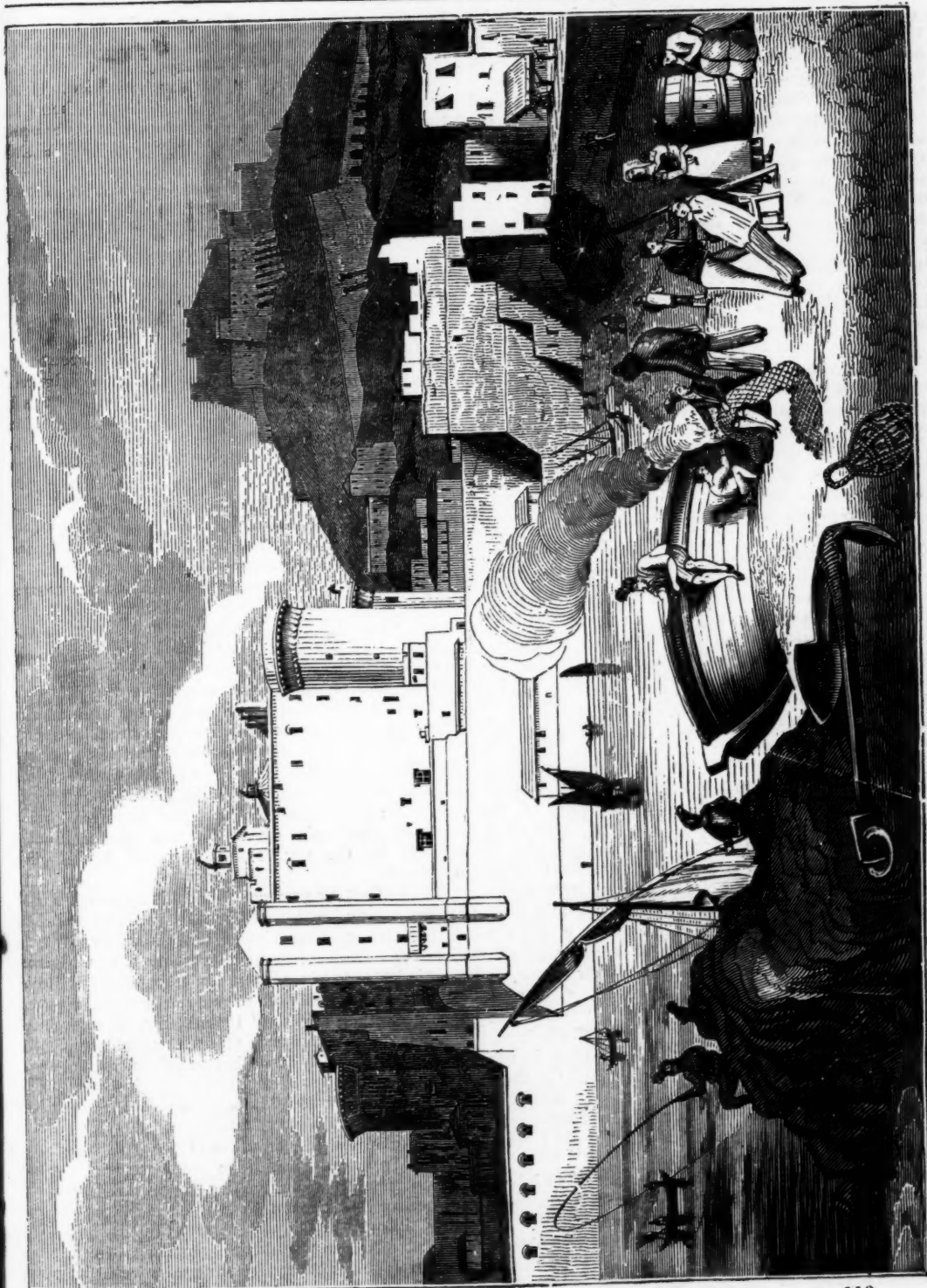
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THE CASTLE OF ST. ELMO, IN NAPLES.

THE CASTLE OF ST. ELMO, IN NAPLES.

THERE are three principal Fortresses in the City of Naples, known by the names of the *Castello Nuovo* (New Castle,) the *Castello dell' Uovo* (Castle of the Egg,) and the *Castello di S. Elmo* (Castle of St. Elmo). The first two are intended to protect the city from attack by sea; the third completely commands it from the land-side, and is intended rather as an instrument of power in the hands of the government to restrain the turbulent populace, than as a means of defence against external enemies.

The *Castello dell' Uovo* stands on the site of a villa which once belonged to the Roman Lucullus, and then rested on the main land. An earthquake, however, is said to have separated it, when William the First, second king of Naples, built a palace there. The present fortress communicates with the land by a mole; the rock on which it is situated resembles an egg in shape, and the castle thence derives its name. The *Castello Nuovo* is a fortress of great size and strength, adjoining the Mole, and completely protecting the harbour. It was once the residence of the kings of Naples, and it communicates, by a subterranean way, with the royal palace. It contains the arsenal, and within its first line of fortifications is a triumphal arch, erected in honour of Alphonso of Arragon.

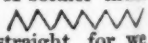
The *Castello di S. Elmo*, *S. Ermo*, or *S. Erasmo*, (by which various names it is known,) is the most remarkable of the three. It stands on a high rock to the north-west of the city, which it completely commands. The citadel was erected by Charles the Fifth, and its lofty walls and the huge fosses excavated in the rock, contrast strikingly with the smiling scenery around. It is seen in the distance in our engraving, as it appears from the commencement of the Mole, rising above the buildings of the city. Immediately in front of the view, is the *Castello Nuovo*. The remainder of the scene is curious, conveying some idea of the easy and indolent manner in which the occupations and business of life are carried on, in this luxurious and enervating climate. Our readers will perceive the exquisite regard to comfort, which is paid by the gentleman who is undergoing the operation of shaving on the beach. Even the individuals at work on the boat, are sitting at their labours. Forsyth, in his *Travels in Italy*, thus describes the appearance of the Mole on holidays, which, he says, seems an epitome of the town, and exhibits most of its humours. "Here stands a Friar preaching to a row of *lazzaroni*: there Punch, the representative of the nation, holds forth to a crowd. Yonder, another orator recounts the miracles performed by a sacred wax-work, on which he rubs his *agnuses* and sells them, thus impregnated with grace, for a grain a piece. Beyond him, are Quacks in hussar uniform, exalting their drugs and brandishing their sabres, as if not content with one mode of killing. The next *professore*," (for they are all so styled,) "is a dog of knowledge, great in his own little circle of admirers. Opposite to him, stand two jocund old men, in the centre of an oval group, singing alternately to their crazy guitars. Further on, is a motley audience seated on planks, and listening to a tragi-comic *filosofo*, who reads, sings, and gesticulates, old Gothic tales of Orlando and his Paladins."

The Castle of St. Elmo was the scene of an interesting event towards the close of the last century, when the continued and shameless encroachments of the French Revolutionists had excited the indignation of the other powers of Europe, and Lord Nelson's splendid victory of the Nile had somewhat roused

their fallen spirit. A new coalition was the result; and the winter of 1798-9, was spent in preparations. The court of Naples, however, more sanguine and less cautious than the other confederates, was unable to restrain its impatience; and as Nelson had repaired to that city to refit his fleet, his presence increased the confidence of the government. The French were attacked in December, and compelled to quit Rome. The Neapolitan army, under the command of the Austrian General Mack, followed them, but was soon defeated and dispersed. Early in January, 1799, the French entered Naples, and publicly announced that the Neapolitan monarchy was destroyed, and a republic established in its stead, which, with that fondness for classical names which so distinguished their revolutionary æra, they styled the Parthenopean Republic. The royal family had previously escaped, having been conveyed away by Nelson, at the close of the preceding month, to Palermo.

During his stay at that port, Lord Nelson matured a plan for the blockade of Naples, and the seizure of the islands in its bay. The execution of this design was intrusted by him to his much-loved friend Captain, afterwards Sir Thomas Troubridge, at the particular desire of their Sicilian Majesties, who, in the belief that they must be safe with so great a hero, had extorted a promise from Nelson that he himself would not leave them. Eight ships proceeded on this service, to carry into effect their admiral's instructions; and, early in April, Troubridge was in complete possession of the islands Procida, Ischia, and Capri. The invaders soon evacuated Naples, and retired to Capua, taking the precaution to leave a strong garrison in the castle of St. Elmo. To reduce this fortress was the next object; and for this purpose, Captain Troubridge landed in June with the English and Portuguese marines of the fleet, and summoned it to surrender.

The castle was manned with 800 French troops, under the command of General Meján, a rude republican, whom Captain Troubridge summoned to surrender, but his summons not being obeyed, he opened a battery within 700 yards of the fort, and, two days afterwards, he erected a second, only 200 yards from the castle walls, and was making every preparation for a nearer approach. In proportion as he advanced, the confidence of the enemy abated; and when Meján saw the distance between himself and his assailant's guns getting so fearfully small, he laid aside the arrogant insolence which he had previously displayed, and made humble appeals to the generous feelings of his English opponents.

The gallant seaman continued his approaches, and opened a new battery within 180 yards of the fort. A capitulation soon followed, and the castle was then given up. Nelson afterwards wrote a very characteristic letter to his present Majesty, then His Royal Highness the Duke of Clarence, in which he thus spoke of this affair. "I find, Sir, that General Koehler does not approve of such irregular proceedings as naval officers attacking and defending fortifications. We have but one idea,—to get close along-side. None but a sailor would have placed a battery only 180 yards from the Castle of St. Elmo. A soldier must have gone according to art and the  way. My brave Troubridge went straight, for we had no time to spare. Your Royal Highness will not believe that I mean to lessen the conduct of the army, I have the highest respect for them all; but General Koehler should not have written such a paragraph in his letter; it conveyed a jealousy, which I dare say is not in his disposition."

SIGNS OF THE SEA, AS VIEWED FROM THE SHORE ON A NIGHT IN THE AUTUMN OF 1833.

DWELLS there some Spirit here? The light, that flows
From the fair harbinger of nature's rest,
Steals o'er the ocean, kissing, as it goes,
Each little feather'd billow's snowy breast,
And trembling seems to step, with silver shod,
Where Holy feet once trod.

Some Spirit stirs! Quick wends her passage home
Yon bending skiff, before the threatening storm;
Thick-gathering vapours shroud the starry dome,
And the pale timid moon withdraws her form,
As if she knew 'twould be a fearful night,
And dared not meet the sight!

Wakes there some Spirit here? In lawless ire,
Rude mountain-breakers lash the struggling bark;
Bursts the wild thunder, streams the liquid fire;
And all between is desolately dark;
While mingling cries, of piety and fear,
Portend deep peril near.

Saves there no Spirit now? Yes, timely yields
To some mysterious charm the kindling war,
Some pow'r unseen, but felt, the sceptre wields,
And lulls to peace the elemental jar:
The viewless Hand that rais'd, withholds the rod,
That Hand is Thine, my God!

M. K. C.

THE words commonly used to signify play, are these four; relaxation, diversion, amusement, and recreation. The idea of *relaxation* is taken from a bow, which must be unbent when it is not wanted, to keep up the spring. *Diversion* signifies a turning aside from the main purpose of a journey, to see something that is curious and out of the way. *Amusement* means an occasional forsaking of the Muses, when a student lays aside his books. *Recreation* is the refreshing of the spirits when they are exhausted by labour, so that they may be ready in due time to resume it again. From these considerations it follows, that the idle man, who has no work, can have no play; for how can he be relaxed who never is bent? how can he turn out of the road, who is never in it? how can he leave the Muses who is never with them? how can play refresh him, who is never exhausted with business?—JONES of Nayland.

WHEN we rise fresh and vigorous in the morning, the world seems fresh too, and we think we shall never be tired of business or pleasure; but by that time the evening is come, we find ourselves heartily so; we quit all its enjoyments readily and gladly; we retire willingly into a little cell; we lie down in darkness, and resign ourselves to the arms of sleep, with perfect satisfaction and complacency. Apply this to youth and old age,—life and death.—BISHOP HORNE.

THE morality of an action depends on the motive from which we act. If I fling half-a-crown to a beggar, with intention to break his head, and he picks it up and buys victuals with it, the physical effect is good; but with respect to me the action is very wrong. So religious exercises, if not performed with an intention to please God, avail us nothing. As our Saviour says of those who perform them from other motives, "Verily, they have their reward."—DR. JOHNSON.

LET your love be pure, without passion, for this will wear away with age and time; when love, true, cordial, Christian love, will out-last, will out-live, even death itself.—ISAAC BASIRE.

It is observable how God's goodness strives with man's refractoriness. Man would sit down at this world,—God bids him sell it and purchase a better; just as a father, who bath in his hand an apple and a piece of gold under it: the child comes, and, with pulling, gets the apple out of his father's hand; his father bids him throw it away, and he will give him the gold for it, which the child utterly refusing, eats it, and is troubled with worms; so is the carnal and wilful man with the worm of the grave in this world, and the worm of conscience in the next.—HERBERT.

CONSCIENCE is undoubtedly the grand repository of all those pleasures which can afford any solid refreshment to the soul; when this is calm and serene, then, properly, a man enjoys all things, and, what is more, himself; for that he must do, before he can enjoy any thing else. It will not drop, but pour in oil upon the wounded heart; it will not whisper, but proclaim a jubilee to the mind.—SOUTH.

ON THE FORMATION OF AN HERBARIUM, OR COLLECTION OF DRIED PLANTS.

A TASTE for Natural History, long cultivated among the higher and middle ranks of society, has, of late years, made considerable progress also among the humbler classes. The Spitalfields' weavers used to be celebrated for their researches after insects. If not scientific entomologists, they were diligent and successful collectors, knew, at least, the *English* names of the insects they met with, and in their excursions frequently took specimens of great rarity and esteem. They were noted also for the nice and beautiful manner in which they preserved their insects; an operation, the successful performance of which the delicate state of their hands, so essential to those employed in the manufacture of silk-goods, was well calculated to ensure. The weavers of Norwich might boast, from among their ranks, of those who were scarcely less noted for their attainments in Botany, and their diligence and success in collecting plants. And among the operatives of Manchester are now to be found many who have made no inconsiderable advances, in both the above departments of Natural History. The names of Hobson of Manchester, and Weaver of Birmingham, deserve to be recorded for posterity with veneration. The latter, from a small beginning, has opened, in his own town, a splendid museum of general Natural History, which contains, besides many other objects of great interest, a most beautiful and extensive collection of British insects, the result entirely of his own personal industry and perseverance. The late Edward Hobson, originally (as we are informed,) a porter to a house in Manchester, "with only a common reading and writing education, but with the blessing of good natural talents, and by the most determined and vigorous perseverance at all times, when unoccupied in the duties of his station, had become a thoroughly skilful botanist, mineralogist, geologist, entomologist, nay, almost a general naturalist." This extraordinary man published, some years ago, collections of dried specimens of British mosses; a work, which, for its accuracy, and the beauty with which it was executed, would have done honour to a professor.

The list might easily be swelled by the mention of other names of self-taught naturalists in humble life, from among the mechanics of Coventry, Dudley, and, no doubt, of all our populous towns.

We hail these events with unfeigned satisfaction and delight, convinced as we are of the advantages that must accrue, in a moral point of view, both to the individuals themselves and to the country at large, if, in the place of amusements which are calculated to brutalize the minds of those who engage in them, such rational and innocent pursuits could be substituted as have a directly opposite tendency.

Entertaining such sentiments on the advantages to be derived from extending a taste for natural history more generally among the mass of the people, we need make no apology for presenting our readers with some hints on the formation of an *Herbarium*, or collection of dried plants, confining ourselves chiefly to what we conceive to be the best and readiest method of preserving the specimens for that purpose. It was a maxim of Linnæus, that an *Herbarium* is a far better help to the student than the best of mere artificial representations, such as drawings and engravings of plants, and that it is a thing essential to every botanist. The use of such a collection is obvious; you have the plants themselves,—the very original handy works of nature before your eyes to consult and examine, and to compare with others whose species it may be



wished to ascertain; they are always at hand, and ready to refer to, even at those seasons of the year, the dreary months of winter, when it is impossible to procure the living plants, or, at least, to procure them in their best array. It may be added, too, that there is no inconsiderable pleasure attending the very act of collecting, and the subsequent arrangement and inspection of the various specimens. None but a collector can know the satisfaction to be felt by the addition to any particular genus, or family of plants, of the one remaining species which alone is wanting to complete the series and make it perfect.

But how are such delicate and perishable things as flowers, the very emblems of short-lived fading beauty, to be preserved, so as to retain even a faint semblance of their original comeliness? That is the question. It is not possible to preserve them in all their bloom and freshness. Dried specimens, deprived



of their juices, and flattened by pressure, cannot, in the nature of things, be equal to living ones. Form, texture, and, still more, colour, will, unavoidably, be more or less impaired by the very means employed to effect their partial preservation. But if only enough of the characters of plants can be retained in a dried state, to serve at once as a very great help to the student, and, at the same time, to afford a set of agreeable objects to the eye, that is enough to lead us to the attempt, and to justify the practice.

Let the specimens, then, be gathered, if possible, in dry weather, and never on any account put in water, with a view to keep them fresh after they are gathered and previously to their being pressed between paper; a practice which would tend to increase the quantity of moisture in the plants, and, consequently, add to the difficulty of drying them. Then take some leaves of



paper—say, coarse blotting-paper, or the like—the more porous or spongy the better, and heat them at the fire, till they become as hot as they can well be made without scorching them. Place the specimens, having first spread them a little, so as to display their several parts to advantage, between two of these leaves so heated; lay them one tier over another, between boards or other flat surfaces, and press them with a moderately heavy weight. This process of heating the paper and shifting the specimens should be often repeated; twice, or at least once a day, till the juices of the plant have evaporated. By this method, the specimens, if not very robust or fleshy ones, will generally be sufficiently dried in the course of a week, or even in less time. The advantages of this plan are, not only that the plants will be more thoroughly dried, and in a shorter time, and, therefore, will be less likely to become mouldy or to decay, but, also, that they will generally retain their colour, both of the flowers and leaves, much more perfectly than they would have done if dried by means of a slower process, and without the aid of artificial heat. Small specimens, and such as are slight in substance, may be merely placed between the blank leaves of a book, (not a *printed* book,) and kept in the pocket; the warmth of the pocket having the same effect as heating the paper. The great principle, in short, is to *dry the specimens thoroughly and quickly*. And hence it is, that such as have been preserved in hot climates, are generally found to retain their colour and beauty more perfectly, than those preserved in cold and moist ones.

Amid the infinite varieties of form, colour, texture, and substance, exhibited by different plants, it is of course to be expected, that some should

prove better adapted to undergo the operation of drying, than others, and should display afterwards a more exact representation of their living characters. Ferns, grasses, and more especially mosses, dry readily, and with little loss of their original beauty. Plants of a succulent and fleshy nature, such for example, as stone-crops, or the common houseleek, are more difficult of preservation, and suffer more by the operation. The foliage and stalks of some species, will almost invariably turn black in drying; and the colour of the flowers will often undergo considerable alteration. Yellow colours appear to be in general the most permanent; blue and purple are more liable to fade; and white is very apt to change to brown. There are, however, exceptions to these rules. The entire plant, or at least every part of it, flower, seed-vessel, leaves, stem, and root, should be preserved if practicable, because all and each of these, possess their peculiar characters. This direction, however, it is, of course, impossible strictly to observe in the case of trees and shrubs, and large herbaceous plants. Of such, little more than a sprig can well be preserved as a specimen for the herbarium.

When the specimens are thoroughly dried, they should be fixed by means of paste or gum, on a leaf of stiff white paper, one species only on a page, and with the name of the plant, the place of growth, and time of gathering written below. Or, a still better way of mounting them on the paper, is to secure them by means of narrow straps of paper, let in through a small slit cut in the mounting-sheet, on each side the stem or other part of the specimen, and applied in various places as occasion requires. The straps are to be pasted to the back of the sheet, so as to bind the plant

firmly down to the page, (see No. 1). For plants which grow in close tufts, and bear a thick matted foliage, like many of the small alpine species, a needle and thread, or silk, may be used on the same principle as the paper straps, which in such cases cannot well be employed. The ends of the thread are to be secured by pasting a small piece of paper over them, on the back of the sheet; (see No. 2.) In recommending the use of paste for the above purpose, it must be observed, that being a farinaceous substance, (that is, made of flour,) it is apt to attract various minute insects, which will prey upon it, gnaw holes in the paper, and make sad havoc of the specimens. In order to prevent these ill consequences, let a very small portion of that rank poison, *corrosive sublimate*, be mixed up with the paste, previously to its being used. This treatment will both effectually defend it against the attacks of insects, and also prevent it from ever becoming mouldy. Paste so medicated, constitutes a better cement for the purpose, than gum or glue.

A difficulty, -perhaps, may occur, in determining the size of the paper on which the specimens are to be finally fixed. It is certainly desirable, for neatness and uniformity's sake, that all the pages should be of the same size; but then, while a large paper will be full small enough for some specimens, it will be more than sufficient for minute plants, and those of humble growth; and botanists in general, hold it to be an objectionable practice, to mount different plants, that is, plants of more than one species, on the same page. Now here, as in all like cases, there will probably be a variety of opinions. On such points, much must be left to the taste and judgment of the collector himself. In order, however, to fix on some dimensions for the paper, it may be stated, that a moderate folio of about fifteen inches by ten, may, perhaps, on the whole be as eligible a size as any. The taller specimens may be divided in two, and the two halves placed side by side, in order to bring them within compass of the page, (see No. 3); or, with a view to the same end, the stems of some plants, (as for example, of the grasses especially and plants of that nature,) may be crinkled thus, (see No. 3 and 4,) a method, which will practically reduce their height, without in reality depriving them of their natural dimensions. Or, again, they may be placed diagonally, that is, from corner to corner of the page. The larger ferns, likewise, may most advantageously be bent towards the top of the frond, and the upper portion turned back in an oblique direction, (see No. 5;) this will bring a tall specimen within the area of the paper, and, also, have the additional recommendation of exhibiting the fructification of the fern, which, it is well known, grows on the back of the frond. Contrivances in short, of this kind, will readily present themselves to an ingenious mind; and it is not necessary to enter into more minute details.

There are little difficulties and inconveniences, be it remembered, to be encountered, more or less, in most things, even in our pleasures and recreations, and if they cannot be wholly avoided, they may generally be met and remedied in part. We believe that the very act of surmounting such obstacles, adds a relish to the pursuits in which they occur. After the specimens are mounted, they should be arranged either in systematic or in natural order, and deposited in pasteboard cases, made like a portfolio, or the binding of a book; and, above all, care must be taken to preserve them from damp, which, next to insects, is the worst enemy to the collector, and the most destructive of the fruits of his labours,

The student, who by his own personal industry and research has thus formed a botanical collection will have gained, in consequence, a far more intimate knowledge of plants, their nature, growth, habits, and characters, than could readily be acquired by any other means. A fund of amusement will be derived from an inspection, from time to time, of the specimens themselves, which, associated as they will ever be with the wild scenery of their native woods and mountains, will serve as interesting and agreeable memorandums, to recall to mind many a pleasurable excursion in the course of which they may have been collected. He will, also, have the further advantage (as already hinted,) of enjoying, as it were, a continual spring, and being surrounded by the gifts of Flora, at all seasons throughout the whole circle of the year.

Here Spring perpetual leads the laughing hours,
And Winter wears a wreath of Summer flowers.

Br.

ON THE BLESSING OF FAMILY AFFECTION.

THE whole human race may be considered as one great family, under the care, protection, and discipline of their Heavenly Father; and the most important duty which he requires of them is that they love one another. He graciously founds their love to himself on this basis, for he even rejects the love of those who do not love their brother also.

It is a wonderful and benevolent part of the system of Providence, that his commandments produce our greatest earthly blessings; and our perfect obedience to his laws brings its immediate reward, in conferring upon us some visible benefit; as, on the contrary, every outrage on his commands has its attendant judgment.

In no case are the blessings annexed to well-doing so sensibly felt as in the mutual kind offices of brotherly love. From the sweet affections and good will of society, most of our temporal comforts spring; and when we obey the command of loving and serving our fellow-creatures, the benefit is reflective, we are loved and served in return: "therefore, my beloved brethren, let us love one another; for he that loveth his brother, hath fulfilled the law." If the cultivation of these benevolent feelings is so important a duty, and so great a blessing in extended society, where our intercourse is only occasional, of what still greater importance is it in the near and daily concerns of domestic life!

All persons, in all ages, have been deeply impressed with the value of family affection. The wise instructions of Solomon abound with injunctions on the subject; and David pronounces, "How good and joyful a thing it is for brethren to dwell together in unity! It is like the precious ointment upon the head, which ran down unto the beard, even unto Aaron's beard, and went down to the skirts of his clothing. Like as the dew of Hermon, which fell upon the hill of Zion; for there the Lord promised his blessing and life for evermore." This precious balm to every earthly woe, spreads itself to every department in domestic life, like "the refreshing dew of Hermon, which fell upon the hill of Zion;" it nourishes and gladdens every benevolent heart, it softens the temper, it doubles every pleasure, it lessens every care; without it human beings become savage, selfish, and morose; they lose the blessing which God has promised to it in this life, and that life for evermore, which is a heaven of love and benevolence.—MRS. KING.

Now you say, alas! Christianity is hard: I grant it; but gainful and happy. I condemn the difficulty, when I respect the advantage. The greatest labours that have answerable requitals, are less than the least that have no regard. Believe me, when I look to the reward, I would not have the work easier. It is a good Master whom we serve, who not only pays, but gives; not after the proportion of our earnings, but of his own mercy.—BISHOP HALL.

DEATH finds us 'mid our play-things, snatches us
As a cross nurse might do a wayward child,
From all our toys and baubles. His rough call
Unlooses all our favourite ties on earth,
And well if they are such as may be answer'd
In yonder world, where all is judged of truly.

SIR WALTER SCOTT.

SAVINGS' BANKS.

THE attention of the public cannot be drawn too closely to the advantages of these valuable institutions. Here is afforded a secure depository for the hard-earned savings of industry and toil, which have been too often lost, either by misplaced confidence in individuals, or by idle, perhaps, too frequently, mischievous, gratifications. And this evil, in a great measure, arises from the want of ready and satisfactory means of laying by even the smallest sum of money as it could be spared. There are few, if any, of the labouring classes, however low the wages of their particular calling may be, who have not, at some time or other of their lives, a trifle more than is called for by their unavoidable necessities; and this surplus is too often expended in unnecessary indulgences, instead of being husbanded for future need: how much we all, on various occasions in our lives, are in want of more than our immediate means afford, it has fallen to the lot of but few not to know and feel.

The greatest advantages of Savings' Banks, even in a mere pecuniary point of view, are scarcely known; as there are not many who give much consideration to the dry detail of figures; but it will be found, that even the trifling sum of *one shilling*, deposited *weekly* in a bank for savings, will, at the expiration of *thirty-two years*, have increased to the sum of *149l. 12s. 5d.*, of which no less than *66l. 2s. 5d.* will be the accumulation of *INTEREST*; which is little short of the principal from time to time deposited.

But this pecuniary advantage, however considerable, is not the greatest recommendation of these institutions. Their moral advantages are yet more important. There is a feeling of honest independence, arising from the consciousness of having secured the means of self-assistance, and of having escaped the degradation of receiving casual bounty, or parochial aid. There is a self-satisfaction, in feeling that we have possessed sufficient strength of mind and good principle to have endured the privation of indulgences, nay, perhaps, of actual comforts, for the sake of future good; and these feelings, while they offer an ample reward for any temporary mortifications that may have been endured, tend also to improve our moral habits, and to exalt us in the scale of rational beings.

Another, and not the least gratifying part of these institutions is, the mixture of good feelings which they necessarily create between the different Classes of Society. Banks for Savings, from the insufficiency of their means in the earlier years of their establishment, must necessarily lean upon the contributions of the richer portion of Society for their maintenance; and the liberal hand with which this aid has been universally granted, adds a fresh and imperishable link to the bonds of Society.

The importance of this subject has always been deeply impressed upon the mind of the writer of these remarks. But his attention has lately been more especially drawn to the subject, by a Summary of the Deposit Accounts, in the St. Mary-le-bone Bank for Savings, which has fallen into his hands. And it affords him the highest gratification, to find by the rapid increase of this Bank, (which, although not yet of four years standing, has deposits amounting to upwards of 51,000*l.*, already lodged in the Bank of England,) that the advantages derived from these institutions, are so duly appreciated, and so eagerly sought by that Class of Society, for whom they were intended; as is manifested by the following extracts from this account.

There were, on the 20th of last November,

| | |
|--|------|
| Male and Female Servants | 1037 |
| Mechanics and Artizans | 414 |
| Children | 406 |
| Trust Accounts, principally for Children | 597 |
| Needlewomen, Shopwomen, &c | 293 |
| Small Dealers | 152 |
| Labourers and Journeymen | 172 |
| Teachers | 66 |
| Shopmen | 135 |
| Various minor Classes | 206 |

Making a total of 3471

Deposit accounts then open in the Savings' Bank of the Parish of Marylebone, alone.

ALL FOOLS' DAY.

'Twas on the morn when April doth appear,
And wets the primrose with its maiden tear;
'Twas on the morn when laughing Folly rules,
And calls her sons around, and dubs them Fools;
Bids them be bold, some untrod path explore,
And do such deeds as Fools ne'er did before.

THE following brief notice, extracted (chiefly) from Brand's interesting work on *Popular Antiquities*, may be deemed acceptable by our readers at the present period of the year. Like many a custom derived from remote antiquity, the fooleries of the first of April have been fancifully traced up to various origins, most of which, by their plausibility, lay great claim to our belief; the only difficulty consists in deciding between their respective merits. It will be well if *any reason* can be given for the existence of so absurd a custom. *Poor Robin*, in his Almanac for 1760, raises a most rational doubt, as to whether the simpleton who is sent on a *sleeveless* errand on this day, is a greater fool than he who sends him;—

— 'Tis a thing to be disputed,
Which is the greatest Fool reputed,
The man that innocently went,
Or he that him design'dly sent.

The French have their *All Fools' Day*, and call the person imposed upon *An April Fish*, (*Poisson d'Avril*), whom we term an April Fool. Bellinger, in his *Etymology of French Proverbs*, endeavours at the following explanation of this custom. The word "Poisson," he contends, is corrupted through the ignorance of the people from "Passion;" and length of time has almost totally defaced the original intention, which was as follows: that, as the Passion of our Saviour took place about this time of the year, and as the Jews sent Christ backwards and forwards to mock and torment him, i.e. from Annas to Caiaphas, from Caiaphas to Pilate, from Pilate to Herod, and from Herod back again to Pilate; this ridiculous, or rather impious, custom took its rise from thence, by which we send about, from one place to another, such persons as we think proper objects of our ridicule. Such is Bellinger's explanation.

Something like this (says the *Gentleman's Magazine* for July, 1783,) which we call making April Fools, is practised also abroad in Catholic countries on Innocents' Day, on which occasion people run through all the rooms, making a pretended search in and under the beds, in memory, I believe, of the search made by Herod for the discovery and destruction of the Child Jesus, and his having been imposed upon, and deceived by the Wise Men, who, contrary to his orders and expectation, "returned to their own country another way."

Maurice, in his *Indian Antiquities*, speaking of "the first of April, or the ancient Feast of the Vernal Equinox, equally observed in India and Britain," tells us, "the first of April was anciently observed in Britain as a high and general festival;" adding, some few lines further, "of those traits of the jocundity of our fathers, preserved in Britain, none of the least remarkable, or ludicrous, is that relic of its pristine pleasantries, the general practice of making April Fools, as it is called, on the first day of that month; but this Colonel Pearce (*Asiatic Researches*, Vol. II., p. 334.) proves to have been an immemorial custom among the Hindoos, at a celebrated festival holden about the same period in India, which is called the *Huli Festival*. 'During the Huli,' says Colonel Pearce, 'when mirth and festivity reign among the Hindoos of every class,

one subject of diversion is to send people on errands and expeditions that are to end in disappointment, and raise a laugh at the expense of the person sent."

The *Public Advertiser* for April 13, 1789, gives the following humorous Jewish origin of the custom of making Fools on the first of April.

"This is said to have begun from the mistake of Noah in sending the dove out of the ark before the water had abated, on the first day of the month among the Hebrews, which answers to our first of April; and to perpetuate the memory of this deliverance, it was thought proper, whoever forgot so remarkable a circumstance, to punish them by sending them upon some sleeveless errand, similar to that ineffectual message upon which the bird was sent by the Patriarch."

Another paper for the 1st of April, 1792, says,

"No antiquary has even tried to explain the custom of making April Fools. The writer recollects that he has met with a conjecture somewhere, that April Day is celebrated as part of the festivity of New Year's Day. That day used to be kept on the 25th of March. All antiquaries know that an octave, or eight days, usually completed the festivals of our forefathers. If so, April Day, making the octave's close, may be supposed to be employed in fool-making, all other sports having been exhausted in the foregoing seven days."

The "conjecture" just alluded to, was probably the following from the pen of Dr. Pegg, the venerable Rector of Whittington, in Derbyshire. It is to be found in the *Gentleman's Magazine* for April, 1766.

It is a matter of some difficulty to account for the expression, "An April Fool," and the strange custom so universally prevalent throughout this kingdom, of people making fools of one another, on the first of April, by trying to impose upon each other, and sending one another, upon that day, upon frivolous, ridiculous, and absurd errands. I have found no traces, either of the name or of the custom, in other countries, insomuch that it appears to me to be an indigeneal custom of our own. Now, to account for it; the name undoubtedly arose from the custom, and this I think arose from hence: our year formerly began, as to some purposes, and in some respects, on the 25th of March, which was supposed to be the Incarnation of our Lord; and it is certain that the commencement of the new year, at whatever time that was supposed to be, was always esteemed an high Festival, and that both amongst the ancient Romans and with us. Now great Festivals were usually attended with an Octave, that is, they were wont to continue eight days, whereof the first and last were the principal; and you will find the 1st of April, is the Octave of the 25th of March, and the close, or ending, consequently, of that Feast, which was both the Festival of the Annunciation and of the New Year. From hence as I take it, it became a day of extraordinary mirth and festivity, especially amongst the lower sorts, who are apt to pervert and make a bad use of institutions which at first might be very laudable in themselves.

We will close our extracts with a further suggestion from the indefatigable antiquary, to whom we are indebted for the above notices, and leave our readers to select for themselves the origin, which they may deem the most plausible.

Calling this "All Fools' Day," seems to denote it to be a different day from the Feast of Fools, which was held on the 1st of January: and I am inclined to think, the word "All," here is a corruption of our northern word "auld," for old; because I find in the ancient Romish Calendar, (which I have so often cited,) mention made of a "Feast of Old Fools." It must be granted that this Feast stands there on the 1st of another month, November: but then it mentions at the same time, that it is by a removal; "The Feast of Old Fools is removed to this day." Such removals, indeed, in the very crowded Romish Calendars, were often obliged to be made.

There is nothing hardly that will bear a clearer demonstration, than that the primitive Christians, by way of conciliating the Pagans to a better worship, humoured their prejudices by yielding to a conformity of names, and even of customs, where they did not essentially interfere with the fundamentals of the Gospel doctrine. This was done in order to quiet their possession, and to secure their

tenure; an admirable expedient, and extremely fit, in those barbarous times, to prevent the people from returning to their old religion. Among these, in imitation of the Roman Saturnalia, was the *Festum Fatuorum*, (Feast of Fools,) when part of the jollity of the season, was a burlesque election of a mock Pope, mock Cardinals, &c. attended with a thousand ridiculous and indecent ceremonies, gambols, and antics, all allusively to the exploded pretensions of the Druids, whom these sports were calculated to expose to scorn and derision.

This Feast of Fools had its designed effect, and contributed, perhaps, more to the extermination of those heathens, than all the collateral aids of fire and sword. The continuance of customs, (especially droll ones, which suit the gross taste of the multitude,) after the cause of them has ceased, is a great but no uncommon absurdity.

One epithet of *Old Fools* does not ill accord with the pictures of Druids transmitted to us. The united appearance of age, sanctity, and wisdom, which these ancient priests assumed, doubtless contributed in no small degree to the deception of the people. The Christian teachers, in their labours to undeceive the fettered multitudes, would probably spare no pains to pull off the mask from these venerable hypocrites, and point out to their converts, that age was not always synonymous with wisdom; that youth was not the peculiar period of folly: but that together with young ones, there were also *old (auld) Fools*.

N. P. S.

* Andrew, says the author of the Essay to retrieve the ancient Celtic, whom he is here quoting, signifies a head Druid, or Divine. Hence it was that, when the Christians, by way of exploding the Druids, turned them into ridicule, in their Feast, or Holidays of Fools, one of the buffoon personages was a "Merry Andrew." Mr. Pennant curiously remarks in his *Zoology*,—"It is very singular, that most nations give the name of their favourite dish to the facetious attendant upon every mountebank (Merry Andrew); thus the Dutch call him *Pickled Herring*; the Italians, *Macaroni*; the French, *Jean Potage*; the Germans, *Hans Wurst*, i.e. *Jack Sausage*; and we dignify him with the title of *Jack Pudding*."

We had an amusing account of an adventure which had occurred at Kazeroon, to two gentlemen of the Mission, who had been sent some months before to Shiraz. One of these, a relation of the Elchee, (ambassador,) was particularly averse to what he deemed unnecessary fatigue of body. But he and his companion had their curiosity so much raised, by the accounts they received of two strange creatures that were said to be in a house at the distance of fifteen miles, that, in spite of the severity of the weather, (for it was winter,) and the difficulties of the road, they determined to go and see them.

In answer to their inquiries, one man said "these creatures are very like birds, for they have feathers and two legs, but then their head is bare, and has a fleshy look, and one of them has a long beard on its breast." But the chief point on which they dwelt, was the singularity of their voice, which was altogether unlike that of any other bird they had ever heard of or seen. An old man, who had gone from Kazeroon to see them, declared it was a guttural sound very like Arabic, but confessed that, though he had listened with great attention, he had not been able to make out one word they uttered.

When the party arrived, very fatigued, at the end of their journey, the inhabitants of the small village where the objects of curiosity were kept came out to meet them. Being conducted to the house where the birds were shut up, the door was opened, and out marched a turkey-cock and hen! the former, rejoicing in his release from confinement, immediately commenced his Arabic. The Persians who came from Kazeroon were lost in astonishment, while our two friends looked at each other with that expression of countenance which indicates a doubt, between an inclination to laugh or be angry; the former feeling, however, prevailed. Their merriment surprised the Persians, who, on being informed of its cause, seemed disappointed to hear that the birds, which appeared so strange to them, were very common, both in India and England.

From the account given by the possessor of the turkeys, it appeared that they had been saved from the wreck of a vessel in the Gulf, and had gradually come to the part of the interior where they then were.—*Sketches of Persia.*

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